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THE  
Churchman's Monthly Magazine.

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[ VOL. II. ]

APRIL, 1805.

[ No. 4. ]

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TO OUR CORRESPONDENT, B. N.

[See page 160, vol. 1.]

SIR,

At your request the following statement is inserted in our Magazine, to show the futility and ill-foundedness of the assertion of the Calvinistic divine you refer to, who declared that "*four fifths of all the Christians in the world do not believe Episcopacy to be of divine institution; and that there never had been any Episcopalians in the world until about two hundred years ago.*"

**BOLD** assertions may sometimes pass for truths with the unwary and uninformed;—but in the present day, wherein a spirit of enquiry predominates more than ever, there is no great chance, that such will be credited upon any man's mere *ipse-dixit*. The falsehoods, concerning Episcopacy and its adherents, have long enjoyed a degree of currency originating in prejudice, and supported by malevolence:—but increasing candour and free enquiry now stimulate every man to see and think for himself, and to read and consider with dispassionate attention what Episcopalians have to say for themselves and their profession.

As to the first part of the Rev. Preacher's assertion, let it be observed that, whether Episcopalians *do*, or *do not believe* their religion, is quite foreign to the point in view;—the question to be answered is simply this, whether *four fifths of the Christian world do not profess Episcopacy*;—or in other words, whether *only one fifth of all the Christians in the world are Episcopalians*? A correct census on this head would be attended with insurmountable difficulty—but to calculate on the great scale requires no mighty exertion. We will then take a view of the world at large.

1st.

Russia,  
Syria,

Of ASIA.

the established religion, Episcopacy.  
none but Episcopalians.

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Holy Land,	none but Episcopalians.
Mesopotamia,	ditto.
Turcomania.	ditto.
Georgia,	ditto.
Malabar coast,	ditto, disciples of St. Thomas.

2d.

*Of AFRICA.*

Egypt,	none but Episcopalians, Coptic and Greek.
Abyssinia,	ditto.
Carthage,	ditto.
Barbary States,	ditto.
African Islands,	ditto.

3d.

*Of EUROPE.*

Wallachia,	Episcopal.	} Greek Church.
Moldavia,	ditto.	
Padolia,	ditto.	
Volhinia,	ditto.	
Greece,	ditto.	
Greek Islands,	ditto.	} Church of Rome.
Italy,	ditto.	
Switzerland, (a part of)	ditto.	
Spain,	ditto.	
Portugal,	ditto.	
France,	ditto.	} Reformed as the Church of England.
Hungary,	ditto.	
Germany, (a part of)	ditto.	
Denmark,	ditto.	
Prussia,	ditto.	
Sweden,	ditto.	} Church of England.
Norway,	ditto.	
G. Britain, (great maj'ty)	ditto.	
Ireland, (great majority)	ditto.	

4th.

*Of AMERICA.*

1st. South America,	Episcopal.	} Church of Rome.
Peru,	ditto.	
Chili,	ditto.	
Terra Firma,	ditto.	
Paraguay,	ditto.	
Brazil,	ditto.	} Church of England.
American Islands,	ditto, some of the Church of Rome	
and others of the Church of England.		

2d. North America.—“From the most accurate account that I can collect (says Doct. Stiles in the 113th p. of his Sermon on Christian Unity) the Episcopalians do not exceed 2,100 families, or 12,600 souls, in all New-England. There are 27 missions, inclusive of two itinerancies: the 27 missionaries, with three other ministers, officiate in 47 Churches and places

"of divine service. Six or seven of these congregations are large; and 30 that are not equal to half of a common presbyterian congregation a-piece; and several that do not exceed 15 and 20 families each. Not exceeding in the whole, 30 common presbyterian congregations, which I estimate at 80 and 100 families, and yet at a mean they contain 140 families each. Though we have some under 50 and 60, yet we have many more 200, to 250, and some above 300."

This estimate was made A. D. 1760. Applying a similar mode of computation to ascertain the number of *Friends*, *Baptists*, and *Congregationalists*, the Doctor proceeds:—"This being nearly the true state of the sects as to numbers, for the year 1760, let us see, what may be their respective increase in a century from this time, supposing them to double once in 25 years only."

<i>Episcopalians.</i>	<i>Friends.</i>	<i>Baptists.</i>	<i>Congregationalists.</i>	A. D.
12,600	16,000	22,000	440,000	1760.
23,200	32,000	44,000	880,000	1785
46,400	64,000	88,000	1,760,000	1810
92,800	128,000	176,000	3,520,000	1835
185,600	256,000	352,000	7,040,000	1860

Allowing this census to be near enough to answer our purpose, if we take the year 1810 as being nearest to the present, and add 64,000 *Friends*, to 88,000 *Baptists*, to 1,760,000 *Congregationalists*—the answer will be 1,912,000;—which divided by 46,400, the number of *Episcopalians* for the same year, the quotient will be 41, and 10,000 the remainder;—the estimate then will be that the *Episcopalians* in New-England are to the sum total of *Friends*, *Baptists*, and *Congregationalists* as 1 to 41 $\frac{1}{2}$ . If a similar estimate were made of the same denominations in the southern states, it is highly probable that the estimate ratio would be reversed; that is, that for one of any other denomination there are 41 of the *Episcopal*. This opinion will appear the more credible, if we recollect, that the *Moravian Church* is *Episcopal*—and what prodigious numbers of the *Romish Communion* are in the southern states, especially in *Maryland*.

In Luckombe's *Tablet of memory*, p. 102—"A late publication makes the number of inhabitants on this globe to be 896 millions. Of these 220 millions are *Christians*;—10 millions of *Jews*;—210 millions of *Mahometans*;—450 millions of *Pagans*.

"Of those professing the *Christian religion*, there are 50 millions of *Protestants*, 80 millions of the *Greek and Armenian Churches*, 90 millions of the *Romish Communion*." 220 millions in all.

Here let it be remarked, that a great proportion of *Protestants* are *Episcopal*;—all the *Greek and Armenian Churches* are *Episcopal*, and so are all the *Churches* of the *Romish Communion*;—



and from the creeds, offices and daily service of *all Episcopals*, an *unprejudiced* mind is led to think, they *do* BELIEVE *Episcopacy to be of a divine institution*, notwithstanding any assertion of the adverse party to the contrary.

The other part of the learned gentleman's assertion stands upon so tottering a foundation, that after a moment's reflection he must have seen that his scholarship and veracity were equally in danger by its fallacy. It is no mean proof of the divine institution of Episcopacy, that its opponents differ so widely from one another, in giving a date to its commencement,—thus :

*Blondel* (a French Protestant, flourished in A. D. 1640) supposed that Episcopacy arose at Jerusalem, about the year 135 ; and at Alexandria, about 140.

*Salmasius* (a French historian and critic, flourished in A. D. 1648) wrote, “ the distinction of the order of Bishops from that of Presbyters is so very ancient that I except only the times of the Apostles.” (See his book in defence of Charles L.)

*Chamier* (a French Protestant, flourished about A. D. 1500) says, “ Ignatius, Irenæus and Tertullian prove that *INEQUALITY* is most ancient, and next neighbour to the times of the Apostles, which we readily grant.” See Walss. Mess. p. 7.

*Baxter* (a Scotch Presbyterian, born A. D. 1687) confesses, “ that there were six Bishops in the days of one of the Apostles, and that neither the Apostles, nor any of their Disciples, nor any Christian, nor any heretic in the world, spake or wrote a word against Episcopacy, till long after it was generally settled in the Churches.” (See his book on Church Government.)

And (*mirabile dictu* !)—one Mr. S——, a Calvinistic divine at St——d, in the 18th century, says that Episcopacy hath commenced within the compass of the last two centuries !

Instead of troubling my readers with any more discordant dates on this subject, I will conclude with Chillingworth's unanswerable demonstration, that Episcopacy is not only *ancient* and *universal*, but also *Apostolic*.

“ So great a change, as between Presbyterian government and Episcopal, could not possibly have happened all the world over in a little time. Had Episcopal government been an aberration from, or a corruption of the government left in the Churches by the Apostles, it had been very strange, that it should have been received in any ONE CHURCH so suddenly, or that it should have prevailed in ALL, for so many ages after. For what universal cause can be assigned or feigned for this universal apostacy ?—Can it enter into our hearts to think, that all the Presbyterian and other Christians then, being the Apostles' scholars, should be generally ignorant of the will of Christ, touching the necessity of a Presbyterian government ? Or dare we think them so wicked all the world over, as, against knowledge and conscience to conspire against it ?—Imagine that the spirit of Diotrephes had en-



tered into some of the Presbyters, and possessed them with an ambitious desire of a forbidden superiority;—was it possible, they should attempt or achieve it at once, without any opposition or contradiction?—And besides, that the contagion of the ambition should spread itself, and prevail without stop or controul; nay, without any noise, or notice taken of it, through ALL the CHURCHES in the world;—ALL the watch-men, in the mean time, being so fast asleep, and ALL the dogs so dumb, that not so much as one should open his mouth against it!”

When I shall see all the democracies and aristocracies in the world lay down and sleep, and awake into monarchies;—then will I begin to believe, that Presbyterian government, having continued in the Church during the Apostles’ times, should presently after (against the Apostles’ doctrine and the will of Christ) be whirled about like a scene in a masque, and be transformed into Episcopacy. In the mean time, while these things remain incredible, and to human reason impossible, I hope I shall have leave to conclude thus:

Episcopal government is acknowledged to have been universally received in the CHURCH, presently after the APOSTLES’ times.

Between the Apostles’ times, and that *presently after*, there was not time enough for, nor possibly of, so great an alteration.

And, therefore, there was no such alteration as is pretended; and Episcopacy being confessed to be ANCIENT, and UNIVERSAL, *must* be granted to be also APOSTOLIC. Q. E. D.

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FOR THE CHURCHMAN’S MAGAZINE.

Mr. Editor,

I HAVE often thought, the authority of Dean Swift notwithstanding, that Martin, in taking the flame-coloured satin off from his coat, did not carry quite a steady hand, and so cut an unlucky hole in the coat itself; or in other words, in rejecting the Romish doctrine of *Purgatory*, we have lost sight of the primitive faith concerning the state of the soul between death and the resurrection. The first Christians believed that the souls of all men, both good and bad, as soon as they left their earthly abodes, were transported to the regions of the dead, there to remain until the day of judgment; the just in joyful hope of a resurrection to glory; and the wicked in fearful expectation of wrath to come; neither the sentence of acquittal nor condemnation having been passed, the one neither received to complete felicity in Heaven nor the other plunged into eternal misery, with the Devil and his angels, although confined in bonds and imprisonment, to prevent their disturbing the right-

eous, who joyfully serve God. With exclusive regard to the righteous, this receptacle was called Paradise. In this sense, our Lord is to be understood, when he tells the penitent thief on the cross, *To-day shalt thou be with me in Paradise*: that is, in the place appointed to receive and lodge the souls of the good and holy, until the day of judgment. It does not appear from scripture, that our Lord went to Heaven, while his body lay in the grave; that he did not descend into Hell, the region of eternal woe, is equally certain:—Where then did he go, if not to the receptacle of departed spirits? No rational account can be given of the matter, but this: to this place went both he and the penitent thief; himself to rise again the third day, and ascend into Heaven, and the thief to remain there, in joyful expectation of the resurrection, when all shall come forth. But in regard to the dead, generally, this receptacle was called Hell, according to our translation; and Hell in common acceptation, means the place of the damned, the place of the completely miserable, under the sentence of God's wrath. The original word *Hades*, which we have translated *Hell*, it is well known, signifies a place of obscurity, a place out of sight, a covered place; and hence the place of the dead, whom we do not see.—This was also once the meaning of the English word *Hell*; as might be shown from early writers in our language. There is a passage in one of the Psalms, where it can signify nothing more than the grave; *They lie in Hell like sheep, death gnaweth upon them*. Here there is no force or sense in the commission, but by understanding *Hell* to be used for the grave. David again, speaking in the person of Christ, says, *Thou wilt not leave my soul in Hell, neither shalt thou suffer thy holy one to see corruption*. Here *Hell* must mean the place of departed spirits, in which Christ's soul was not left, nor did his body see corruption, but both were raised by his Almighty power.

In this sense, and in no other, is the word used in the Apostle's creed; *He descended into Hell*. He departed into the invisible world of spirits, and not into the regions of eternal woe, for this would be contrary to his declaration to the penitent thief. In this light, nobody need to scruple the truth of that clause in the creed, as is sometimes done. It is perfectly reconcileable with scripture, and the analogy of faith. This creed is not pretended to be of divine authority; still it is an evidence of what was the faith of the Church when it was composed, which was certainly in very early times. Many other evidences might be produced to prove that the primitive Christians believed that such was the state of departed souls; a state neither of complete felicity to the righteous, nor of complete punishment and misery to the wicked. They doubtless founded their faith on the word of God, and on what they learned from the Apostles and other inspired men; and though we are not absolutely bound



to follow their interpretations of scripture, or to believe every point just as they did, yet surely great respect is due to their faith in settling our own, since they were so much nearer the fountain of truth than we are. It is our duty—we are directed in the word of God, to *stand in the way, and enquire for the ancient land-marks*; that is, the entire principles of faith.

But not to insist further on this argument, it will be found that the primitive Christians had, and we after them, have many scriptural arguments to confirm this faith. Jonah says, *out of the belly of Hell have I cried unto thee*. Here, Hell surely cannot mean the prison of the damned. He was indeed in a place of confinement, in the whale's belly; he was *covered* and out of sight, and so Hell, according to the sense in which this word is used in the bible, was a very apt representation of his condition. But if Hell always meant the place of the damned, there would be no similitude between Jonah's situation, and what he calls it in the above passage, for it does not appear that he really was in the place "prepared for the Devil and his angels."

As to the parable of Dives and Lazarus, though at first view, it may seem to be opposed to this doctrine, yet a little examination will make it manifest, that in the amplest manner it confirms it; for where it is said, *In Hell he lifted up his eyes, being in torment*: the same word is used in the original, as in all the before-cited passages, where it cannot signify what is commonly understood by the word *Hell*. And besides, is it probable that the miserable in Hell should see and hold conversation with the blessed in Heaven, as Dives appears to have done with Abraham? But according to the idea of Hell, now contended for, it is very natural to suppose such conversation might take place. As to the great gulf, which Abraham mentions, it is to be understood of the barrier, which divides the wicked from the righteous, or the prison wall, which prevents them from doing harm to the true servants of God. Thus the parts of the parable are consistent, and imply no absurdity; and it will be difficult to make them so, on any other ground.

The parable of the ten virgins, intimates the same doctrine; their slumbering and sleeping cannot be understood of this life, for that is a state of activity, or at least ought to be so; they were not in Heaven, since both wise and foolish are represented as in company together, or in the same place; and Heaven is here spoken of as the place where the marriage feast was held. They were not in Hell, as the word is now erroneously understood, for some of them were *wise*, that is, holy and righteous; and none of them had received the final sentence. Where then were they, but in such an intermediate world of spirits, as was the faith of the primitive Church? Can there be any other rational exposition of the parable?

The Apostle to the Hebrews, after highly recommending the faith of many ancient saints and martyrs, says, *These all, hav-*



ing obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Here it seems that those eminent saints were not, and therefore are not now made perfect in happiness; and if so, they are not in Heaven, the place of eternal rest. God has provided some better things for *them* and *us*, who shall be found worthy, and which we with them shall receive in the day of retribution, and not before. If those eminent saints did not at their death, receive their full reward, we cannot well imagine any time since, when they should have received it; and therefore we must suppose they do, and will wait in joyful hope, with all other saints, in that intermediate state which is the subject of enquiry, and at the last day, all shall come forth together, and enter into the kingdom of glory, the regions of eternal bliss. In conformity with this doctrine, in our burial office, we beseech Almighty God, that *we together, with all those who are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.* If those who have departed in the true faith, are already perfect in bliss, why do we pray that their happiness may be consummated together with our own, in the day of retribution? This petition clearly supposes a separate state of imperfect happiness; and every time we follow a fellow Christian to the grave, we pray that God would hasten the time for the consummation of all things, when we with all his true servants, from the beginning of time to the end of it, shall be conducted to eternal glory.

I shall cite but one more passage of scripture in proof of this doctrine, taken from St. Peter's first Epistle, 3d chapter 19th verse: "*But which also, he went and preached unto the spirits in prison.*" It will be difficult to assign any meaning to these words, unless we understand them as having reference to the doctrine under consideration. What and where was the prison? who were the spirits in prison, to whom our Lord preached? and by what, did he go and preach to them? A little attention to the context, will afford an answer to these enquiries. In the succeeding verse, the Apostle observes, that *Christ suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the spirit.* Then the words follow, *by which also he went and preached, &c.* Here a question arises, to which of the antecedents the word *which* refers—to his death, his resurrection, or the spirit by which he was raised? The relative *which* may refer to either, and without attention to the following verse, we cannot settle the point. But here we find the Apostle goes on; *which sometime were disobedient, when once the long-suffering of God wasted in the days of Noah, while the Ark was a preparing.* The spirits in prison, then, were those of persons swept off by the deluge, consequently in the place of the dead; and hence we see it must have been by his dying that

our Lord went and preached to them. But the chief difficulty, and that which has most puzzled commentators, is to determine what and where was the prison in which those spirits were confined. Some have supposed it to be understood only of the bondage of sin and iniquity, the thralldom of Satan, under which all are more or less labouring in this world of temptations; and that by his death Christ preached an instructive lesson to sinners. But this does not comport with the whole passage, for it seems he went somewhere, and preached, which cannot be understood of this world, since, the persons to whom he is said to have preached, were long before dead and out of the world.

Others have understood by the prison, the place of the damned, or *Hell*, according to the worst acceptation; and that our Lord having undertaken to expiate the sin of the world, actually went to that infernal prison of the Devil and his angels, to endure for a time its pains and torments, and there preached to that ungodly race of men, who are mentioned. But how does this agree with what he says to the thief on the cross, *To-day shalt thou be with me in Paradise*? Whatever other meaning Paradise may have, it certainly cannot mean the abode of eternal misery. And besides, why should our Lord preach to those who were condemned to their punishment under chains of darkness. Nor does it appear from any part of the bible, that he was to suffer the penalties of the law in that abhorred dungeon.—When he was giving up the ghost, he said *it is finished*; the whole work of expiation is complete. There is no intimation that he was to endure more than what he suffered by the withdrawing of his father's countenance, and by the pains of death; this is every where considered as the whole work of expiation. There remains then no rational solution of the difficulty, but by supposing the words to have reference to the intermediate state of incomplete rewards and punishments, which thus appears to be a scripture doctrine, and the passage under consideration is perfectly intelligible.

Without admitting the truth of this doctrine, our faith must be inconsistent with itself; for a resurrection and day of judgment are articles of faith with every Christian: it must be remembered, that there are but three possible suppositions concerning the state of the soul, between death and the judgment; either that it sleeps with the body; or goes immediately to its eternal abode of bliss or woe; or rests in some intermediate state. The first of these suppositions, is evidently contrary to scripture, as appears from the parable of Dives and Lazarus, and the case of the thief on the cross; and according to the second, men would be immediately rewarded or punished; why then a day of judgment, to determine what is already accomplished? There remains then only the third supposition, and that is consistent with the analogy of faith, the middle state of



incomplete rewards and punishments, the righteous in hope, and the wicked in fearful expectation of their final doom.

Again, Christ's mediatorial kingdom, we know, is to continue until the consummation of all things, when it will be delivered up to the father, that *he may be all in all*. All who were ever under that kingdom will continue so to the end of it; for in that Christ *is all in all*; and we are assured that nothing can pluck out of his hands, those whom the father hath given him. But why should he mediate for those who are completely triumphant in Heaven? And what has the kingdom of mercy to do with those who have received their final doom in Hell? Hence the most rational faith concerning departed souls, appears to be, that they remain in a state very similar to that of criminals, who have had their trials, and been either acquitted or condemned, by a jury, though sentence be not actually passed; and consequently they are on one side not restored to their full privileges, though in certain view of them; and on the other, not ordered to punishment, though sure that it will be inflicted. Such a condition, it will be admitted, would constitute the highest earthly happiness or woe; and therefore we may suppose the righteous to be very happy, and the wicked very miserable, in the middle state; the one full of faith and hope, and the other full of terror and dismay!

But perhaps it may be thought that this is the Romish doctrine of Purgatory. No, it is the very doctrine; the ancient and primitive doctrine of the Church, on which, in after times was grafted the absurd fiction, that prayers could free departed souls from their confinement among the wicked, and procure them admittance into Paradise, and afterwards into Heaven. But because some men have made an ill use of true doctrines, it does not follow that we are to reject them; for then we must renounce every truth, since there is none that has escaped the folly or perverseness of men. Yet, it is to be apprehended, we can give no better account of our disregarding or rejecting this article of primitive faith, than our fears of *Popery*; whereas the only question should be, *Is it founded in scripture and reason?*

Again, if our Lord *went and preached to the spirits in prison*, in the sense here contended for, it may be thought to favour the doctrine of *universal salvation*. Let it then be considered, that so far as we are informed, not one was converted by his preaching; and for aught we know, his design was not to convert, but merely to shew them the justice of that sentence, which is one day to be pronounced on them, for having long slighted the goodness and mercy of God, in giving them space for repentance.—Condemned criminals, before a human tribunal, are always treated in this manner by the judge, before sentence is pronounced; and such was the condition of those wicked spirits, to whom our Lord preached. All wicked and impenitent persons,



between death and the day of judgment, are condemned by the jury of their own consciences, and by the justice of God, though sentence be not actually passed by the sovereign judge; but they are kept under confinement, until the day of the grand assize; when sentence will be passed on all at once. Such was the primitive faith, and such should be ours. Let the Christian then *search the scriptures*, and see whether these things are not so; search with diligence and meekness, and the search will not be in vain.

B.

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## PENITENTIALS.

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### PASSION SUNDAY.

**BEHOLD** the passion of our Lord draws near; let us prepare to go and die with him.

O that my head were waters, and mine eyes a fountain of tears, that day and night I might weep for my own sins, and for my Saviour's sufferings.

What, O gracious Redeemer! could our weakness want, that thou hast not supplied! what could our malice invent, that thou has not suffered?

Far be it from us to glory in any thing but the cross of Christ, by whom the world is crucified to us, and we unto the world; and in whom is our life, our health, and our resurrection.

#### ANTIPHON.

Look up, O my soul, on thy crucified Lord; look up, and behold the utmost height of divine love. Already he had carried on to a fair degree the work of our redemption; in fasting and praying, in travelling and preaching, in doing miracles and bearing injuries; but now, to finish all with one incomparable act of charity, he suffers even death itself; the painful and ignominious death of the cross!

#### *Let us Pray.*

O God, who by the mortifying discipline of Lent, hast graciously disposed us for that solemn season of closer preparation to celebrate the memory of our Saviour's bitter passion! make us now, we beseech thee, so devoutly to attend to, and so thoroughly meditate on every circumstance of this inestimable mystery, that it may melt our hearts with such tender compassion, as may kill in them all sin, the sole cause of his sufferings, and fit us, by perfect love of him, for a happy part in his glorious resurrection, through the same our Lord Jesus Christ, thy Son; who once suffered, but now lives and reigns with thee, in the unity of the Holy Ghost; and who, in great compassion to our ignorance and infirmities, hath taught and commanded us, when we pray, to say, Our Father, &c.

## PALM SUNDAY.

TO day our Saviour entered Jerusalem in triumph, amidst the acclamations of the attending multitude;

Rejoice, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh to thee, the just One and thy Saviour!—*Hosannah!*

Strew the way for his triumph, and cry aloud, *Hosannah!* Blessed is he that cometh in the name of the Lord! *Hosannah!* He cometh to thee meek and lowly, and riding on a colt, the foal of an ass. *Hosannah!*

Lift up thy voice, and cry, Lo! this is the Lord, the Saviour, the promised ONE, whom we have long expected; he is come to redeem us: lo! this is our God, we have waited for him;—and he will save us. *Hosannah!* This is the Lord, the Angel of the Covenant, even the God of Israel, and the Gentiles' hope, whom we have long looked for;—O let us be glad, and rejoice in his salvation. *Hosannah!* Praise ye the Lord.

## ANTIPHON.

And the multitude that went before him, and that followed after, cried, *Hosannah* to the son of David; blessed is he that cometh in the name of the Lord, *Hosannah* in the highest! *Hosannah! Hosannah!* Praise ye the Lord! Praise him, house of Levi!—Praise him ye tribes of Israel!—Praise him ye posterities of Adam! for his merciful kindness is ever more and more towards us, and the truth of our Lord and Redeemer endureth for ever! *Hosannah!* Glory to Emanuel! God in our nature!—

Had the multitude been silent;

The stones of the buildings and pavement would have cried out, *Hosannah!*

And proclaimed JESUS—the Saviour of mankind!

## COLLECT.

O God! who by this day's solemnities revivest to us the memory of our Saviour's triumph, ushering in his passion; teach us we beseech thee, by this perfect instance, the instability of this world's justest glories and praises, and mortify in us our esteem and desire for its best deserved applauses, and bring our hearts cheerfully to expect a cross after them, as the most direct way to our eternal glory with thee; through thy Son our Lord Jesus Christ, in whose name and prevailing words we humbly pray—Our Father, &c.

## HOLY WEEK.

Proper for *Monday, Tuesday and Wednesday.*

MAN shall live by every word that proceedeth from the mouth of God!

Thou shalt not tempt the Lord thy God !

Get thee hence *Satan* ; for Christ has vanquished thee ; and we are conquerors through Jesus the captain of our salvation.

ANTIPHON.

When Jesus had fasted forty days and forty nights, he became hungry : and the tempter came to him ; he came to try, whether JESUS the reputed son of Joseph and Mary, were the SON of GOD : he tried, and found him to be the second Adam, the only begotten of the Father, invincible and able to bruise the serpent's head.

Then the devil leaveth him.

And angels came and ministered unto him.

TE DEUM.

We praise thee O God ! We acknowledge thee, &c.

All nations shall serve thee ; at the name of JESUS every knee shall bow, and every tongue confess that thou art Lord, to the glory of God the Father.

COLLECT.

Let thy merciful ears, O God ! be open to the prayers of thy poor frail creatures, and grant us grace to withstand all the temptations of the world, the flesh, and the Devil : and with pure hearts and minds, following the holy steps of thy Son Jesus Christ, in all lowliness, meekness, and patience, and resisting with him even unto the death, to attain the blessed hope of thy kingdom, through the same thy well-beloved Son, who liveth and reigneth with thee, and the Holy Ghost, now and ever more. Amen.

On Monday—read the passion, according to St. Luke, ch. xxii. and ch. xxiii. v. 53.

On Tuesday—read the passion according to St. John the 18th and 19th chapters.

On Wednesday—read the passion according to St. Matthew, the 26th and 27th chapters.

After each, say—Prevent us O Lord in all our doings, &c.—ending with “ Our Father,” &c.

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MAUNDAY-THURSDAY.

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PSALM.

O THOU who freely openeth thy hand, and with thy blessings satisfiest the desires of every thing that lives ; “ give us this day our daily bread.”

By every word that proceedeth out of the mouth of God, doth man live.

Unless we eat the flesh of the Son of man, and drink his blood, there is no life in us.

When thou O Jesus ! didst build thy Church upon the foundation of the apostles and prophets, thyself being the chief corner stone ;



Thou didst promise to be with it, and preserve it, and the faith delivered to it, unto the end of the world ;

Establishing thy truth on a firm pillar, a solid foundation, to sustain our faith ;

That we waver not like children, nor be carried about with every wind of doctrine.

For as thou art the same, yesterday, to-day and for ever, so is thy Church, thy spouse, unchangeable, in faith, in government, and doctrine.

Safe in the hands of the Apostolic Catholic Church, hast thou, O most provident Lord, deposited the richest treasures of thy kingdom ;

Commanding the Bishops and Priests to present them with fidelity and reverence, and in unity and godly love to dispense them to others.

As soon as we are born, into this world, thy faithful pastors in all Churches are ready, according to their office, to dispense thy baptism to save us ;

To wipe out the guilt of our birth, or original sin, and to write our new name, in the book of life. And afterwards, to administer to us the bread of our God, offered in the holy Eucharist ;

That we may spiritually, and in full effect and virtue, eat the flesh and drink the blood of the Son of God ; thereby becoming *one* with us and with him.

#### FIRST LESSON.

So Christ loved his Church, and gave himself for it, that he might sanctify it, cleansing it in the laver of regeneration, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

And he gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come into the *unity* of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but following the truth in love, may in all things grow up in him, who is the head, even Christ. And I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the *same* thing, and that there be no *schisms*, no *divisions* amongst you : but that ye be perfectly joined together in the *same mind*, and in the *same judgment*. And mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For such serve not our Lord Jesus Christ, but

their own belly; and by good words and fair speeches, deceive the hearts of the simple.

And believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world: and therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. And obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account.

*Response.* O my God! if the ravenous wolves of heresy and schism seek to devour me, and with threats and penalties seek to drive me from thy faith; if foxes seek by craft to deceive me, and with artifices and fallacies to seduce me from thy truth, this shall guard me against their violence, and procure me deliverance from all their subtilty. *I believe the faith once delivered to the saints, and attested by the Holy, Catholic, and Apostolic Church!*

SECOND LESSON.

Jesus came and spake unto them, saying, ALL POWER is given unto me, both in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always even unto the end of the world. *Amen.*

Jesus said to his disciples, As my father hath sent me, even so send I you. And when he had thus said, he breathed on them, and said unto them, *Receive ye the Holy Ghost; whose-soever sins ye remit, they are remitted unto them, and whose-soever sins ye retain, they are retained.*

When the apostles that were at Jerusalem, heard that Samaria had received the word of God, they sent unto them, Peter and John. Who when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet, he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then *laid* they their *hands* upon them, and they received the Holy Ghost. The cup of blessing which we bless, is it not the *communion* of the *blood* of Christ? The bread which we break, is it not the *communion* of the *body* of Christ? And when they had *ordained* them elders in every Church, and had prayed with fasting, they commended them to the Lord, in whom they believed. For this cause, shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be *one flesh*. This is a great mystery; but I speak concerning Christ and his Church. Is any sick among you? let him call for the *elders* (*presbyters*) of the Church; and let them pray over him, *anointing* him with oil in the name of the Lord. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in



us; to him be glory in the Church, throughout all ages, world without end. Amen.

*Response.* Blessed be thy holy name, O Lord, who hast provided the scriptures for a rule of our faith, and a comfort of the faithful; and blessed by thy gracious wisdom, who hast not left thy Church without a rule to interpret them, *lest the unwary and unstable, should pervert them to their own destruction.*—Renew, O merciful Lord, a right spirit in the world, a spirit of humility and obedience, that in reading those sacred books, none may prefer their private opinions before the unanimous testimony and belief of the Church universal in the purest ancient times; nor be obstinately perverse against their faithful pastors, who watch for their souls; but that all may readily submit to them, whom he that hears, hears thee; and he that despises, despises thee:—*lest the unwary and unstable should pervert thy holy word to their own destruction.*

*Litany.* From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandments;

*Good Lord, deliver us.*

That it may please thee, to bring into the way of truth, all such as have erred, and are deceived.

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up those who fall, and finally, to beat down Satan under our feet;

*We beseech thee to hear us, good Lord.*

Jesus said—I am the living bread, which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the world: for my flesh is meat indeed, and my blood is drink indeed.

*Response.* Lord! evermore give us this bread.

#### ANTIPHON.

Let none excuse their wanderings from the path of life:—rather let them stand in the ancient ways, at the head of the paths; let them ask for the old paths, where is the good way, and walk therein. Let none pretend faintness, and want of spirits, to walk in it; for, behold! at every step abundant refreshments.

*Let us Pray.*

Almighty God, Father of our Lord Jesus Christ, who hast purchased to thyself an universal Church, by the most precious blood of thy dear Son; and hast established therein holy mysteries, as sure and conspicuous pledges of the exceeding great love of our Master and only Saviour, and for a continual remembrance of his meritorious death, to our great and endless com-



fort ;—keep us, we humbly beseech thee, steadfast in the true fellowship thereof, the communion of saints ; open our eyes, that we may behold the wonders of thy gospel, and duly admire and adore the marvellous steps of thy Providence in the government of thy faithful people ; and graciously secure us by the same against all dinness in our faith, and all coldness in our charity ; and beget such a holy fervour in us, by walking diligently in thy clear light, which is so strongly, at every turn, reflected upon us, as may at length enable us to pass beyond all *sacramental veils*, and eternally behold thee, face to face, through the same Jesus Christ thy Son, who is the true and living way, by whom only we can come to thee, and who liveth and reigneth with thee and the Holy Ghost one God, world without end. Amen.

Our Lord Jesus Christ rising from supper, laid aside his garments, and took a towel, and girded himself ; after that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. After he had washed their feet and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you ? Ye call me Master, and Lord ; and ye say well ; for so I am : If I your Master and Lord have washed your feet, ye ought also to wash one another's feet ; for I have given you an example, that ye should do as I have done to you.

## CANTICLE, AS THE CANTATE DOMINO.

Have mercy upon me, O God, after thy great *goodness*.

And according to the multitude of thy mercies, do away *mine offences*.

Wash me thoroughly from my wickedness, and cleanse me from *my sin*.

For I acknowledge my faults, and my sin is *e-ver before me*.

Make me a clean heart, O God, and renew a right spirit *within me*.

Cast me not away from thy presence, and take not thy Holy *Spirit from me*.

For thou desirest no sacrifice, else would I give it thee ; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit ; a broken and contrite heart, O God, thou *wilt not despise*.

O be favourable and gracious unto Sion ; build thou the walls of *Jerusalem* :

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations ; then shall they offer young bullocks upon thine altar. Amen.

Glory, &c.

## COLLECT.

Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ vouchsafed to be betrayed into the hands of the wicked, and undergo the torments of the cross ;—

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and by thy blessed Son's meritorious death and passion, save us and deliver us from the guilt and punishment due to our sins.— Amen.

Our Lord Jesus Christ, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, *Take, eat, this is my body, which is broken for you ; this do in remembrance of me.* After the same manner, also he took the cup, when he had supped, saying, *This cup is the New-Testament in my blood : this do ye, as oft as ye shall drink it, in remembrance of me.* For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Christ was made obedient unto death, for the redemption of transgressors.

By thy death and atonement, help us, and save us, O Jesus, our merciful Redeemer.

Our Father, &c.

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### GOOD FRIDAY.

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**WORTHY** is the Lamb that was slain from the foundation of the world, and who hath redeemed us to God by his blood ; to receive all glory, honour and dominion.

Come, let us adore our God, who hath redeemed us !

Look up, O every faculty of my soul, behold thy Redeemer paying the price of thy redemption !

Bow down the head, bend the knee, O body ! behold thy Creator in the act of creating thee anew, and rendering thee capable of enjoying a glorious immortality !

Lo ! this is the day of our redemption, let us consecrate it to the memory of our suffering Redeemer, by tenderly compassionating his unparalleled sufferings ; repenting and turning from our manifold and grievous sins ; and thankfully admiring his infinite mercies !

Let us wean our minds from unbecoming delights, and mortify our desires with a prudent restraint ; that, carried on the wings of fasting and alms, our prayers may mount up the more swiftly to heaven.

#### HYMN.

Awake my soul, and speedily prepare thy richest sacrifice of humble praise.

Awake and summon all thy thoughts, to adore thy great Redeemer.

To day it is meet and proper, and the bounden duty of the whole Church of the redeemed, to offer a "reasonable service" of prayer and praise, at the foot of their Redeemer's cross.

Under the shadow of that "tree of life," it well becomes us to kneel, and look up to him whom our sins have wounded and our transgressions have bruised !

Herein is love, not that we loved him, but that he loved us, so as to give himself a ransom for us!

The Lord is sold, that the slave may go free; the innocent condemned, that the guilty may escape!

The Lord of life and glory dies, that the heir of sin and shame may live for ever!

No less than the joys of angels are become our hope;—no less than the kingdom of heaven is made our inheritance!

O adorable Redeemer! can we remember thy sufferings and death on our account, and not be convinced of our duty to thee—not be inflamed with love toward thee?

Ingrateful we!—How do we slight the kindness of our God? How carelessly comply with his gracious designs of redeeming love?

How is his holy word despised by the scoffer, and his sacraments lightly esteemed by many professing to believe in his name?

Have mercy, O Jesus! on those who do not pray for themselves—and graciously hear those who pray as thou hast taught and commanded them.

Thy faithful servants, most loving Redeemer, this day in particular, seek to do thee honour: behold, to thee we humbly bow, and kiss the dust in honour of thy death!

Behold us prostrate before the foot-stool of thy cross, imploring thy pardon—supplicating thy grace, and begging of thee to remember us, when thou comest in thy kingdom.

To thee we entirely dedicate ourselves, soul, body and spirit—they are thine by creation and providence, and to day we proclaim them thine by redemption and atonement.

ANTIPHON.

We are bought with a price, even the most precious blood of the Son of God, that henceforth we may call him Master and Lord, whose service is perfect freedom, and who gives us effectual power to become the sons of God.

LESSON. PHIL. ch. ii. v. 1.

If there be therefore any consolation in Christ; if any comfort of love; if any fellowship of the spirit; if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain glory; but in lowliness of mind let each other esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus;—who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given



him a name, which is above every name ;—that, at the name of JESUS, every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess, that JESUS CHRIST is the LORD, to the glory of God the FATHER.

I believe in God the Father Almighty maker of heaven and earth, and in JESUS CHRIST his only Son our LORD, &c.

*Let us pray.*

O God, who at the price of thy only Son's blood, offered upon the altar of his cross, hast won our hearts from this life, and all its enjoyments, to the sole pursuit and hopes of enjoying thy glories in eternity :—possess, we beseech thee, and dispose of us thine own purchase ;—mortifying us to the world, and confirming our courage, that we may fight manfully under the banner of our crucified Saviour ;—that we may be able to stand the shock of all temptations, and that nothing, either in life or death, may separate us from thy love, in him our glorious Redeemer ; who, with thee and the Holy Ghost, liveth and reigneth one God, blessed for evermore. Amen.

“GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF MY LORD JESUS CHRIST, BY WHOM THE WORLD IS CRUCIFIED TO ME, AND I UNTO THE WORLD.”

*Litany.*

V. Lord have mercy upon us.

R. Our Father, &c.

V. We have sinned with our fathers ;

R. We have done unjustly, we have committed iniquity.

V. We have transgressed the laws of our Maker ;

R. We have provoked the wrath of our Judge.

V. We have despised the goodness of our God ;

R. What shall we do, O thou preserver of men !

V. What shall we do, but appeal from the bar of thy justice ;

R. To the mild and gracious seat of thy mercy.

V. Spare us, O Lord, for thy mercies' sake ;

R. Spare the works of thine own hands !

V. Spare us whom thou hast made for the enjoyment of thyself ;

R. Spare us whom thou hast redeemed with thy precious blood !

V. Look in mercy, O Lord, upon thy Church throughout the world ;

R. And grant that our Episcopacy may be always precious in thy sight.

V. Give to thy priests the spirit of knowledge, holiness, zeal and wisdom.

R. Give to thy people the spirit of docility, obedience, devotion and charity.

V. Reveal thyself, O Lord, to those who know thee not ;

R. And bring into the bosom of thy Church those who have gone astray, and are wandering in the wilds of ignorance, enthusiasm, or superstition.

V. Give peace and truth in our time, O Lord ;

R. And preserve our nation from all its public or private enemies.

V. Reward our kindred, friends and benefactors ;

R. Forgive our enemies, and all who hate us, or wish us evil.

V. Comfort those who mourn, or are bowed down under any affliction,

R. Especially those who are wearied and heavy laden with the burden of their sins.

V. Relieve the poor, defend the cause of the widow and the fatherless.

R. Strengthen all those who languish on the bed of sickness ; especially such as struggle in the agonies of death.

V. Have mercy upon all the faithful, who go hence in thy faith and fear ;

R. Have mercy upon all the world ; convert the unconverted, and bring us all to thy glory.

V. " Thy kingdom come ; "

R. And grant that we, with all those who are now in paradise, may have our perfect consummation and bliss in thy eternal and glorious kingdom.

ANTIPHON.

Christ died, the just for the unjust, that he might bring us to God. We have all sinned, and come short of the glory of God. If any man sin, (and there is no man that sinneth not) we have an advocate with the Father Jesus Christ the righteous, who is the atonement for our sins. By the blood of his cross he hath atoned for our offences ;—by the blood of his cross he hath redeemed us, and made us kings and priests to himself and his Father, for ever. By the blood of his cross he hath washed away the defilements of our sins, and the dishonours of the grave, and made us capable of being partakers of his glory.

*Let us pray.*

O Lord Christ, who by the holy doctrine hast taught us to fast, and watch, and pray ; and by thy blessed example, hast powerfully engaged us to follow thy steps—Vouchsafe, we beseech thee, by thy grace, so to mortify our bodies, withdrawing the fuel from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that our minds may be better disposed for prayer and meditation, devoutly to celebrate the fasts and festivals of thy Church, and eternally to rejoice with thee hereafter, in the kingdom of thy glory, where, with the Father, and the Holy Ghost, thou livest and reignest, one God, world without end. *Amen.*

HYMN.

Holy wonder, heav'nly grace,  
Come inspire our humble lays,  
Whilst the Saviour's love we sing,  
Whence our hopes and comforts spring.

Man, involv'd in guilt and woe,  
Touch'd his tender bosom so,  
That, when Justice death demands,  
Forth the great DELIVERER stands ;

Cries to God—"Thy mercy shew!	Angels 'round the bloody tree
"Lo! I come, thy will to do.	Throng and gaze in ecstasy!
"I, the sacrifice will be,	On the cross he rears his throne,
"Death shall plunge his dart in me."	Whence he makes his glories known;
Now the bless'd Redeemer dies!	Sends his Spirit down to give
Darkness veils the mid-day skies!	Dying man the pow'r to live.

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HOLY SATURDAY.

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## PSALM.

COME, my soul, prepare all thy affections and powers to do homage to the God of thy salvation.

He triumphed over death in his own body, and enables us to conquer it in ours; imparting to us his heavenly skill, and provoking our courage with infinite rewards.

He changed the corrupted government of the world, and established a new and holy law, that as we were vassals to sin before, we might now become the free subjects of grace.

Let us live and die in his blest obedience, and no temptation separate us from him; who, if we resist, will make us overcome; and when we have overcome, will crown us with peace.

The hour of the passion is past, and peacefully in the grave the Redeemer's holy body reposed; whilst his soul went triumphing to redeem his captives.

Let us go and die with him;—that so being planted with him in death, we may arise with him in the likeness of his resurrection.

## LESSON.

It is better to go to the house of mourning, than to the house of feasting. For that is the end of all men, which is there signified, and the living must lay it to heart.—All flesh shall wax old as a garment; and as leaves growing on a green tree, some bud forth, and others fall off; so is the generation of flesh and blood; one is buried, and another is born. If a man live many years, and rejoice in them all, yet let him remember the days of darkness; which, when they come, the things which are past shall be reprov'd of vanity. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know, that for all these things, God will bring thee into judgment. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: before the dust return to its earth, from whence it came, and the spirit to God who gave it. Of making many books there is no end; and much study is a weariness to the flesh. Let us hear the conclusion of the whole matter;—Fear God and keep his commandments; for this is the whole duty of man.

*Response.*—In all thy works remember thy last end, when thou



must bid a long farewell to all the world.—Remember that dreadful day of the universal judgment, “*and thou shalt not sin for ever*”.—Remember the joys prepared for the righteous, and the miseries that attend the wicked; and remember how nearly it concerns thy soul to have a happy or a miserable eternity, “and thou wilt break off thy sins by repentance and acts of mercy to the poor.”

*Holy Resolution.*—I will be steadfast, and unmoveable, always abounding in the work of the Lord; forasmuch as I know that my labour shall not be in vain in the world.

*Invocation.*—O gracious Mediator, who lay in the grave for me, a miserable sinner, let me not die eternally, but save me for thy mercies' sake.

O Son of God and Man! who camest in mercy to save us; bring the same mercy with thee when thou comest to judge us.

Meanwhile, O be pleased to assist us with thy heavenly grace, that we may continue thine for ever, and to stand perpetually with our accounts prepared:

That we may die in thy peace, and in the unity of thy holy Apostolic Church; and after death pass through the gate of our grave to a joyful resurrection, through him who is the Resurrection and the Life, our only Mediator and Redeemer.

*Let us pray.*

O God, who settest open the entrance to thy heavenly kingdom to all those that are regenerated by water and the Holy Ghost; increase and nourish in us the grace which thou hast given to us, whom thou hast graciously adopted in *baptism*, to be thy children and co-heirs with thy Son our Lord in the same kingdom: that we, being cleansed by him from all sins, may be made meet to obtain all those promises, which, by his resurrection (the memorial of which we are now preparing to celebrate) he hath sealed and ratified to us; and may glorify him in thee, and thee in him, by that Spirit in whom alone we can be truly said to live;—and to whom, with thee and thy Son our Saviour, for his great triumphs, be glory, honour, and blessing, henceforth, and for ever, world without end. Amen.

Our Father, &c.

## EASTER DAY.

THE Lamb of God, that was slain, is alive again; and he liveth for ever. *Allelujah.*

Christ is risen from the dead, and become the first fruit of them that slept. *Allelujah.*

The Lord of life is risen indeed; and hath clothed himself with immortal glory. *Allelujah.*

He that raised up Jesus, will also raise us up, and refine our vile flesh, into the likeness of his glorious body. *Allelujah.*

## ANTIPHON.

Worthy is the Lamb that was slain, to receive power, and honour, and worship, blessing, and glory :—therefore, blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever. *Allelujah ! Allelujah ! Allelujah ! Amen.*

[Remainder next number.]

## TO OUR READERS.

*THE foregoing Devotionals are principally selected from Bishop Hick's inestimable Book of Devotion. But as that book is very scarce, it is proposed to compile from it and other books of similar merit, short offices like the above, adapted to all the fasts and festivals of the Church, and to publish them in the subsequent numbers of this work, so that the reader may be furnished with additional and appropriate helps to his devotion.*

EDITOR.

## MARRIAGES.

AT Otsego, (N. Y.) Mr. Isaac Cooper, son of the Hon. William Cooper, to the amiable Miss Mary-Ann Morris, daughter of Gen. Jacob Morris.

At Newtown, by the Rev. Daniel Burhans, Mr. Abel Tousey, to Miss Polly Blackman—Mr. Daniel Booth, jun. to Miss Sabra Sherman—Mr. Eli Baldwin, to Miss Lucy Sherman—Mr. Samuel Gillet, of Kingston, (N. Y.) to Miss Nancy Judson.

In this city, by the Rev. Dr. Hubbard, Mr. Raphael Dickinson, to Miss Nancy M'Niel, all of this city.

## ERRATA.

*In Mag. No. 2 Vol. 2.—P. 29, l. 20, for indispensable, read indispensable—p. 31, l. 1, for their, read there—l. 3, for this, read his—l. 8, for Paul's, read Paul—l. 31, for countermark, read counterwork—p. 34, l. 34, after are, read a.*

*In Mag. No. 3, Vol. 2.—P. 50, l. 39, for should, read would—l. 42, for possession, read profession—p. 61, l. 36, for incontestible, read incontestable—p. 63, l. 15, for of men, read of all men—p. 66, l. 19, for revered, read covered—l. 32, for when, read where—l. 35, for when, read where—p. 67, l. 3, read of which the, &c.—l. 8, for consisting, read consisted—p. 68, l. 5, for were, read was—l. 7, for sometime, read sometimes—p. 70, l. 8, for these, read their—p. 71, l. 37, for divine Lord, read word—p. 72, l. 6, for light daily, read Deity.*